

MILLENNIAL STAR

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed." — JOEL II 27-28

be better to contemplate man in the nobler attitude of his nature? Will
acknowledging in comparison to the A. University power of the great nation
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In traveling we come in contact with all classes of humanity, and first, second and third class is one method of denomination by which a distinction is known. This more especially applies to the purse or the financial ability of mankind; but the hardness of the seat occupied by the poor man is not a true index of the heart of the occupant, neither is the softness of the seat always to be depended upon as an index of the softness of the hearts or brains of the occupants of the seats usually allotted to first class, as per railway parlance. Then there are other distinctions, one of which is the religious class, including the Church of England and the Church of Rome, at least as the clergy are not to be distinguished; but so closely is the High Church building its track to the old line from which it severed its connection some time in the reign of Henry the Eighth, about the year A.D. 1534, that it would seem they might be running for the same depot. Be that as it may, we meet with people of various religious faiths, who would make us feel ashamed of our kinship with mortalism by prating about the wretched condition and utter degeneracy of the great Atona, and to such an extent do they ventilate their ideas of man's weakness and incapability of doing aught to rid himself of his sins, that one would be overcome entirely in the slough of dependency, should he give way to such ideas.

They quote Scripture such as the following: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." (Psalm li 5). "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." (Job xiv. 1, 2). "Man is born unto trouble, as the sparks fly upward." (Job

v, 7.) It may truly be asserted that many to-day have departed from the true order of life, and are ripening in iniquity, as proven so evidently to the observer. Henry Varley, in his preface to his "Lecture to Men," on the Social Evil, delivered in Exeter Hall, London, January 18, 1833, writes: "The Church silent concerning this fearful vice; Parliament legalizing and laughing at it; many magistrates and the police winking at it; hundreds of public halls and theatres conniving at and exhibiting it; 145,000 immoral women in the kingdom blasting the nation with it; millions of educated and ignorant beasts, in the form of men, ready to support it." This is a fearful state of things; but with all this we realize that the blood of Christ cleanseth us from all sins, as told by 1 John i, 7; that is, it does if we walk in the light having confessed and repented of our sins; but the blood of Christ is not efficacious for personal sins, unless there is action on the part of the creature in bringing forth fruits meet for repentance. In this, power is ascribed to the creature (man), which at once elevates him from the deplorable state of weakness in which these morose ascetics would immure him. Would it not be better to contemplate man in the nobler attitudes of his nature? While acknowledging, in comparison to the Almighty power of the great Father, that "as for man, his days are as grass; it is gone, and the place thereof shall know it no more." (Psalms ciii, 15.) While acknowledging all this, would it not be better to take a brighter view, and give man, at least, as favorable a consideration as possible.

Now, in regard to his agency in the matter of choosing the good or the evil. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. vi, 16.) Then man has a power in and of himself to choose or to yield. If this is so, we see a glimmer of light, and hope for man out of the darkness in which the ascetic would immure him. Now let us look again, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is lighting up the prospect still more. Let us consider also that this Son of God, during His visit to this world, associated with men, walked, taught, and ate with them, and that He was born of a woman.

To further show that man is possessed with powers of self agency, to the resistance of evil acts in and of himself, Jesus said to His disciples: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v, 48.) For Jesus, our elder brother as He is sometimes called, to have spoken in this way, leads the mind to a recognition of the fact that man can of himself resist evil, and ascend the upward path. David, the Psalmist, says of man: "Thou hast made him a little lower than the angels." A very little lower, it would seem, when we think of the wrestling of Jacob with a being from other worlds, and whose strength was so great that in the struggle the opponent of Jacob uses the words: "Let me go," indicating that he was in the grasp of an adversary of no mean strength and skill. On that memorable occasion Jacob earned for himself the name of Israel, a name his descendants have carried into the highest courts on earth.

Another proof of man's greatness, to the Latter-day Saints who accept the Book of Mormon as an inspired volume, is in the history of the brothers of

Jared, page 577, verse 20. It reads: "Wherefore, having this perfect knowledge of God, he could not be kept from within the veil; therefore he saw Jesus, and he did minister unto him." He could not be kept implies power in and of himself, that forced, as it were, a recognition from the heavens. And why, if man so lived as to merit it, should he be denied? Do not the children of earthly parents have claims upon their fathers, and is it not their fathers' pleasure and pride to recognize and grant them, if their sons and daughters are obedient to their will, and seek to serve them with full purpose of heart? Has not the English nation rewarded its sons who have worked at the sacrifice of their life's blood to promote its interest and dominion, with the greatest honors that can be conferred, as witness the statues erected to the memory of the achievements of many of her noble sons.

Then how much more will God our Father recognize and reward those of us His children who have worn the cross and battled nobly in the defense of His cause. To the Saints there is all encouragement, for it is said: "He is a rewarder of them that diligently seek Him," and when we attribute to our Father in heaven the same powers that we find in the breasts of our earthly parents, but in Him intensified, for it is from Him that our parents possess them, we are assured that we may safely trust in Him.

Now, should there be any dubiety yet remaining of the nobleness of man and the greatness of his powers, we call attention to the fact that his line of descent is of no mean origin: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." (Luke iii, 38.)

OUR FUTURE WATCHES AND CLOCKS.

How long the use of the letters "a.m." and "p.m." for distinguishing the two halves of the civil day may survive, it seems probable that the more rational method of counting the hours of the day continuously from midnight through twenty-four hours to the midnight following, may before long come into use for a variety of purposes for which it is well adapted, even if it should not yet be generally employed. It seems proper, therefore, to consider in what way ordinary watches and clocks could be best accommodated to such a change in the mode of reckoning. To place twenty-four hours on one circle round the dial instead of twelve hours as at present, seems the most natural change to make; but, in addition to a new dial, it would involve also some alteration in construction, since the hour-hand would have to make one revolution only in the twenty-four hours instead of two. And there would be this further disadvantage, that the hours being more crowded together, the angular motion of the hand in moving through the space corresponding to one hour would be less—in fact, one-half of its present amount. It is to be remembered that, in taking time from a clock, persons probably pay small attention to the figures, either those for hours or minutes, the relative position of the hands on the dial probably at once sufficiently indicating the time to most persons without any need of reference thereto, but it would be by no means so easy to pick up the hour from a circle containing

twenty-four, and especially in the case of public and turret clocks. There is also the question of change of the motion work to which allusion has been already made—necessary if the hour-hand is to make one revolution only in twenty-four hours—a practical question in regard to which the watch or clock-maker could probably best speak. There is another way of adapting ordinary watches and clocks to the twenty-four hour system, which, if the watch is intended only for the reckoning of local time, seems deserving of consideration. It consists in making the hour figures shorter, not necessarily at all less distinct, and placing two circles of figures round the dial, an inner circle with hours from 0 to 12, and an outer circle with hours from 12 to 24. The hour-hand would thus point to 1 and 13 and to 2 and 14, &c., at the same time, it being understood that the hours 0, 1, 2, &c., would be attached in the morning, and the hours 12, 13, 14, &c., in the afternoon, a convention to which people would probably soon accommodate themselves. On such a plan a watch would only require a new dial, no change of wheel work being necessary, so that it could be very readily applied to existing watches, and consequently promote the use of the twenty-four hour system. Persons might perhaps object to the introduction of two-hour circles from an artistic point of view. But, after all is said, the question whether one circle containing twenty-four hours, or two circles having twelve hours in each, be preferable, is one to be settled only by a consideration of the relative advantages and disadvantages of the two proposals, in regard to which it would be interesting to learn what business men and others on the one hand, and practical watchmakers on the other, may have to say. There are conditions under which the one circle of twenty-four hours would certainly be the more advantageous, and clearly it would be well that one system only should if possible be used. As regard clocks, there is the further question of striking the hours. For public clocks we could not go on to twenty-four. It may be a question whether in large towns one stroke only at each hour might not be a sufficient indication, though even this rule probably could hardly be universally applied.

Nature.

THE TENNESSEE MASSACRE.

JUDGE T. P. BATMAN'S CHARGE TO THE GRAND JURY OF THE CIRCUIT COURT OF LEWIS COUNTY ON THE SUBJECT.

The following is the full text of the charge of Judge Bateman on this subject, as it appeared in the Hickman Co. Tenn., *Proser*:

"Judge T. P. Bateman, of our Circuit Court, delivered the following charge to the grand jury on the Mormon question:

"Gentlemen of the Jury,—There has been a great deal said about a mob of masked men in this county killing four Mormons, including two of their Elders, and of the Mormons killing one of the masked men. How the facts are I do not know, neither do I know whether you will be called on or not to investigate the case. Let this be as it may, it is my duty to give you proper instructions for your action in case the matter is brought before you.

"In the first place, the Constitution of the United States and the Const.

guished of the State guaranteed to every person the right to worship God according to the dictates of his own conscience. This right is the same whether the worshipper be a Christian, a Jew, a Mohammedan, a Mormon, a Buddhist, or any other sect. And it is not left for you or me to question the conscience or the motives of any one; we can only look at the professions and leave the matter of conscience to them and their Maker. I am perfectly satisfied with the situation, for all religious sects and creeds stand on an equal footing with each other, and I have no desire to change any one from his religious belief to any other. If his religion suits him it suits me. But it appears from the history of mankind from the earliest dates, that the differences in religious belief have caused more bloodshed, torture, suffering and misery, than any other one thing that has agitated the human family; and so far back as we have history, disappears that one sect would become dissatisfied with the confessions of some other sect, and would try to reform it to suit their own liking, which would generally bring about trouble; and in latter days the Christians, feeling it their duty, send out missionaries to spread their doctrines among other nations, get them killed; where the nations are satisfied with their own religion and do not desire a change; so it appears that the Mormons, feeling some uneasiness about the future of the Christians, send out their missionaries among them to teach them their new doctrines, and occasionally get them killed. And this thing of murdering one another for differing in religious belief has been going on as far back as we have any history, and it looks as if it would continue as long as there remain two different religions and they can get hold of each other's missionaries, and no civil tribunal to this day has ever been able to suppress it. This remedy to prevent the spread of new doctrines among people who have a religion that suits them, has been very effective; and has kept the great religious divisions of the world confined principally where they could be protected by soldiers of their own faith; so it is, we see repeated here what has been going on as far back as history reaches. This practice of killing men for attempting to introduce a new religion in a country that does not want it can never be suppressed by the civil tribunals, and he who expects it will certainly be disappointed; because at this time we had a part of the clergy, a portion of the press and a large number of the people justifying it, and thereby encouraging its continuation. On the other hand, a part of the clergy, a portion of the press, and a large number of the people have acted nobly in condemning such acts and endeavoring to prevent a repetition of them.

I have said this much that the public may see how futile it is for a court to attempt to do anything in a case like the one before us, and it is obliged to remain this way so long as there is such a diseased sentiment among a part of the clergy, a portion of the press, and many of the people.

But gentlemen of the jury, it makes no difference how powerful the courts are in such cases, they must act, and in cases like this must generally yield to do anything; and must bear the consequences of one party for trying to do, and the censures of the other party for not doing what they cannot do. The law is, That any person going about the country masked or disguised with a view to commit murder, or if they make an assault upon any one with a deadly weapon, it is a felony, and if they kill anyone it is murder, and in such

cases it is the duty of the grand jury to send for witnesses if they think they know who can make up the case, and examine the witnesses touching the offense of going masked or disguised, and any offense growing out of it, and find bills or not, as the proof may justify; and if they find any, they will require the attorney general to draw up the proper bills; or, in case anyone wants to prosecute, he will go to the attorney general, who will draw up bills for him in proper form, and put the names of the witnesses and prosecutor on the back and sign them, and the prosecutor will take them before the grand jury, whose duty it is to examine the witnesses and find bills or not as the proof may justify. So, any one who may wish to prosecute will find both the court and grand jury room open to him. It is the duty of the grand jury to give what aid they can to anyone who may wish to prosecute those engaged in the mob, or any one who aided, abetted, or encouraged it. It is the policy of the law to put a stop, as far as possible, to mob violence. It sets all law at defiance; it ignores all individual rights; it endangers the lives of all citizens, and for any one to excuse it is to encourage it, and it is a step towards extinguishing every right guaranteed by our Constitution."—*Deseret News*.

MINUTES OF THE SHEFFIELD CONFERENCE, HELD IN THE TEMPERANCE HALL, ELLESMERE ROAD, SHEFFIELD, DEC 7, 1884.

PRESENT on the Stand: Apostle John Henry Smith, President of the European Mission; S. R. Bannion, President of, and R. S. Collett, R. Brown, T. Biggs and P. Winward, Traveling Elders in the Sheffield Conference. Meeting called to order at 10-30 a.m., by President Bannion. Singing. Prayer by Elder Collett, after which the Sacrament was administered by Elders Collett and Brown.

President Bannion read the statistical and financial reports for the half year ending June 30th, which were unanimously adopted.

Apostle John Henry Smith then presented the general authorities of the Church as sustained at the last General Conference held in Salt Lake City, also the authorities of the Mission and Conference, all of whom were unanimously sustained. Spoke a few words about the mission of the Elders, and exhorted the Saints to faithfulness.

The Branch Presidents then reported the condition of their Branches.

Elder C. Parkin represented the Sheffield Branch to be in good standing, and favorable reports were also given of the Chesterfield and Tupton Branches, by Elder Hardwick.

Singing. Benediction by Elder Brown.

At 2 p.m. the meeting opened with singing, prayer by Elder Bannion, and singing again.

Elder Collett spoke a short time on the first principles of the Gospel, plainly showing that baptism was essential to salvation.

Apostle J. H. Smith then rose to address the congregation, when the meeting was interrupted by Wm. Jarman and his party, who wanted to occupy the stand, and would not hear President Smith speak. The Elders, with the

assistance of the police, cleared the room, and resumed the meeting under their guardianship. President Smith then spoke a few words, exhorting the Saints to live their religion, and gave the history of Wm. Jarman.

Singing. Prayer by Elder T. Biggs.

Owing to the riot at the Temperance Hall, evening meeting was held at Petre Street, commencing at 6 p.m., with singing, prayer by Elder Winward, and singing again.

President Bennion spoke a few words, and said he was pleased to meet with the Saints.

Elder Brown bore his testimony, and exhorted the Saints to be true to the work and do their part, and God would do His.

Elder Winward bore his testimony to the truth of the work. He said he was weak, and desired an interest in the faith and prayers of the Saints, that he might be able to bear his testimony to the people. He felt to go ahead and do his duty.

Elder Biggs bore his testimony to the truth of the work, and said he realized that he had a great responsibility resting upon him, but felt to do his duty to the best of his ability.

President Smith said he had examined every creed under the sun that he could hear of, and compared them with the Bible. He was not afraid of investigation, and if the Latter-day Saints had not the Gospel, it was not upon the earth. Whenever baptism ceased to be a saving ordinance, God would reveal so to man. He gave a powerful discourse on the plurality of wives, showing that man is not without the woman, neither the woman without the man in the Lord. He said there was not one word in the Bible, from Genesis to Revelations, against the doctrine of plurality of wives. He bore his testimony that Joseph Smith was a Prophet of God.

Singing. Benediction by Apostle John Henry Smith.

HERBERT J. PARKIN, Clerk of Conference.

THE MISERIES OF A MEAN MAN.—Sometimes I wonder what a mean man thinks about when he goes to bed. When he turns out the light and lies down. When the darkness closes in about him, and he is alone, and compelled to be honest with himself, and not a bright thought, no manly act, not a word of blessing, not a grateful look comes to bless him again. Not a penny dropped into the outstretched hand of poverty, nor the balm of a loving word dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life; the strong right hand of fellowship reached out to help some fallen man to his feet—when none of these things come to him as the "God bless you" of the departed day, how he must hate himself. How he must try to roll away from himself and sleep on the other side of the bed. When the only victory he can think of is some mean victory, in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure and fair and good all the rest of the world must look to him, and how cheerless and dusty must his own path appear. Why, even one lone isolated act of meanness is enough to scatter cracker crumbs in the bed of the average man, and what must be the feelings of a man whose whole life is given up to mean acts! When there is so much suffering and heartache and misery in the world, anyhow, why do you add one pound of wickedness or sadness to the general burden? Don't be mean, my boy.

assistances of the police cleared the room, and returned the meeting under their guardship. President Smith then spoke a few words, exhorting the Saints to live their religion, and gave the history of Wm. Jarman.

Singing. Prayer by Elder T. Higgs. Owing to the riot at the Temperance Hall, evening meeting was held at

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 22, 1864.

JUDGE BATEMAN'S CHARGE.

In these days of sycophancy and truckling to popular opinions and prejudices, the brave and manly words of Judge Bateman ring out clearly and distinctly as the chime of church bells on the frosty air of a winter's morning. It would be well for America if she had more such brave exponents of her own doctrines of justice and toleration; and it is a sad humiliation for the sovereign State of Tennessee that to a vast number of her citizens the words of Judge Bateman will be far more convincing than agreeable. There is nothing particularly original in the principles presented in Judge Bateman's charge, and on an ordinary occasion they would have passed without comment. They are embodied in the Constitutions of Tennessee and the United States, and their truth is obvious and unanswerable; but there is occasionally a time when it takes a brave man to tell the truth, and Tennessee has just now precisely such a time, and such a man.

We are pleased that Lewis County has so good a judge; it will be still better if she has a prosecuting attorney and grand jury who can rise to the occasion, and supplement the judge's charge with merited indictments against the mobbers and murderers and their abettors who infest that region. Still happier would it be for the State of Tennessee, if the moderate and intolerant sentiments of so great a number of her citizens who appear to condone and excuse the recent outrages against the Saints, could be modified by the logic and humane reasoning of Judge Bateman. But when men so far degrade themselves as to stifle the voice of conscience, and sacrifice on the altar of intolerance and hate every impulse of humanity and instinct of justice that God's Spirit has implanted in the hearts of all, the words of Judge Bateman will make as little impression on them as the dew of heaven upon the rocks of Gibraltar. There is but one voice that can awaken them to a sense of shame, and silence the specious arguments with which they defend crime, and but one tribunal where they are likely to meet a just reward for their misdeeds. That voice is the voice of God, and the tribunal that of His eternal justice.

Although the noble stand taken by Judge Bateman may be productive of no material consequences in the interests of justice, and he himself appears to be without hope that it will, he has succeeded in putting himself on record as a champion of religious toleration and Constitutional rights to all, and has

washed his hands clean from the blood of innocence. There will come a time when this will be worth more to him than all the honors that men can confer, though they were to place him on the highest judicial seat that this world affords.

It is necessary for his own safety of others that he be confined in a prison or an asylum unless he is in his mind correct. The counsel that was given in the last STAR we repeat in this: Let the Saints be properly licensed, so that when trouble comes they may have the full benefit of the law for

THE SHEFFIELD RIOT

For some time past the greatest discouragement to the Elders of this Mission in preaching the Gospel, has been the apathetic indifference they have met with from all classes; and many of the missionaries have remarked that they would rather see a greater interest manifested by the people, even if it assumed the form of an active opposition. The roar of the surf breaking upon the shore, is more stimulating than the continued silence of a stagnant duck pond. Probably all of us have felt the annoyance consequent upon an utter absence of interest in what we may have said. To talk to a person for hours with all the earnestness of our nature, upon a subject that we know to be of the most vital importance, and at the last to have the auditor manifest the utmost indifference to all that has been said, or perchance ask a foolish question that has not the slightest relevancy to the subject, is indeed a discouragement that requires great patience to endure with equanimity. To those who are sensitive to the workings of the Spirit, this state of things is also discouraging; from the fact that where the great adversary of the souls of men is quiet and making no active opposition to the preaching of the Elders, he has not much at stake in that neighborhood, and honest souls are likely to be scarce.

This principle has come to be so well understood by the Elders, that when Satan and wicked men begin to bestir themselves and unite in unusual and determined efforts to annoy and persecute the Saints, it is accepted as an unfailing evidence of a forward movement in God's work. In Sheffield, apathy toward the Elders and their preaching has suddenly ceased. Opposition to the Gospel has taken an unusually active shape, and Jarman's efforts to raise an excitement against the Saints have been very successful. While we deplore the mobocratic spirit manifested by a community in a country renowned for its tolerance and love of fair play, we believe that it will yet result in good. The work of the Lord in Sheffield will receive a fresh impetus; public attention will be attracted to our people, and an investigation of our principles by the honest-in-heart will naturally follow. Another benefit likely to result from this persecution is worthy of notice.

When Satan sleeps many of the Saints get drowsy. Deprived of the stimulus of opposition, they grow negligent of their duties and careless of their privileges. We believe that some of the Saints in this land are now in this condition. There may have been a few of this class in the Sheffield Conference. There can scarcely be any drawback there now, for if the noise they had there a short time ago has not awakened them, they must be sleeping the sleep of death. So far as Jarman is concerned, we think he should be in a lunatic asylum.

The man is so far from being so to be scarcely responsible for his acts. His friends are discovering this, and many of them are forsaking him. But we think he has been allowed his own way too long, and further forbearance toward him will be no virtue. It is necessary for his own safety and the safety of others that he be confined in a prison or an asylum, unless he passes in his mad career. The counsel that was given in the last STAR we repeat in this: Let the Saints see to it that their meeting houses are properly licensed, so that when trouble comes they may have the full benefit of the law for their protection. Be prepared, so that if Harman comes to your Conference or other meetings, and attempts to break them up, you may have him arrested.

President J. H. Smith left Liverpool for Bern, Switzerland, last Tuesday, 16th inst. He expected to attend Conference with the Saints in that place on Sunday, Dec. 21st.

EMILY FAITHFULL'S BOOK.

(From the Woman's Exponent.)

"AND that mine adversary had written a book," exclaimed Job in his affliction, but we have no reason to apply this to ourselves in the present day, for it seems to be a very common occurrence for the enemies of truth to write a book. Each author seems to think that something will be done by Congress if they set forth in forcible language and thrilling incidents the horrors of Mormonism."

When it was understood here that Miss Faithfull would write a book, it was thought by many who had met her and heard her speak, and by those who were somewhat acquainted with her work in the cause of reform, that she would at least deal honestly and fairly with Utah. She came here and accepted the courtesies and attentions of the "Mormon" people; she gave her lecture on "Modern Shams" in the Salt Lake Theatre to an almost entire "Mormon" audience. She strongly denounced the hypocrisies, extravagances, subterfuges and frauds practiced in the great world, therefore, how could one suppose she would pander to the present vitiated taste of modern society for sensational matter, or join in the hue and cry against those of whom she knew so little, before she had thoroughly investigated the subject?

Miss Faithfull was here a few days, and was suffering from asthma, so that she was unable to see much that would have been interesting to a casual traveler; yet she writes of Salt Lake City and the citizens as though she had been a dweller in their midst, and knew whereof she wrote.

Miss Faithfull's book is entitled "Three Weeks in America," and contains four hundred pages of reading matter, and judging of her by her literary ability and prestige, one would not expect she could so far forget her womanly honor as to publish falsehoods; and knowing that the two chapters she has devoted to Utah contain so much that is untrue, how can one who knows that, accept other matters as positive in facts and descriptions.

The XI and XII chapters of the book are devoted to "Mormon" themes;

opening with Brigham Young's entrance "to the Valley, and Miss F. writes: "No wonder that the keen eye of the 'Prophet' at once discerned his opportunity, and that he resolved to build up his Zion in this fertile spot." If Miss Faithfull had traveled across the barren plains with tired and worn-out ox teams, and arrived here weary and foot-sore, only to find a desert of sage brush and alkali—with no one to greet her save the half-naked savages and the howling of ravenous wolves, she would be able to make a more truthful statement. We speak from knowledge, and we know whereof we assert; desolate and uninteresting were these now delightful vales at the advent of the Saints. But let that misrepresentation pass, it scarce deserves mention, it has been so oft repeated by the villifiers of that inspired man, Brigham Young. Miss Faithfull speaks of having been invited to the party given in honor of the anniversary of Sister Eliza Snow's eightieth birthday, and goes on to relate what transpired there as though she had really been present. The fact is, she was not even invited at all, the invitations being strictly confined to Latter-day Saints. She knows what the local papers published concerning the happy event, and no more. However, she was, as she says, invited to a luncheon party at the Gardo House, the residence of President John Taylor, but the conversation she relates as having taken place there, has been conjured up by her own vivid imagination. Sister Eliza, she says, made an effort for her conversion, which is utterly erroneous; but that is a mere trifle, and not worthy a moment's consideration; but she goes on to say: "Opposite me sat Joseph F. Smith, nephew of the 'Mormon' founder, had next to him a lady from Stockport sealed to President Taylor for the life that now is and that which is to come. Both of them alluded openly to their relationship, and regretted I did not see the value of forming associations which would last throughout eternity." To those who know President Taylor this is the veriest nonsense, and would require no contradiction. But in defense of truth, and to show how utterly false her statements are, we emphatically declare the whole thing a myth conceived in her own brain, for what effect or purpose is best known to herself; no such conversation was heard by any one. There were several gentlemen and ladies present, who were astonished and amazed when they saw her book, that she could make so unfounded an assertion and publish it as truth, and while openly deprecating shams and frauds of all kinds, should herself be guilty of palming off upon a credulous public such a consummate sham and malicious falsehood. What she expects by wilfully traducing and falsifying those who never did her any harm, but sought to show her kindness and courtesy, is difficult to imagine; and when one considers the pretended claims she makes to a reformer and an agitator of the rights of all mankind, and recalls the statements made in her lecture, one is sorely puzzled to understand her motives, for she says at the close of her book:

"She that lifts up the manhood of the poor, raised their voice
 She of the open heart and open door, of all as reaching
 With room about her knees for all mankind."

What construction can one put upon Miss Faithfull's statements except that she has joined hands with the civilizers and regenerators of Utah; those

who denounced virtue in "Mormons," and applauding in those who make its overthrow.

11 Miss Faithfull speaks of the petition signed by nearly 500 women and sent to Congress which denounced Brigham Young in what she terms "these remarkable words: 'Never in this world will the history of these dark deeds be written, for the victim and witness of many a tragedy are hidden together in the grave.'"

and again she says—"The history of his reign—for it is nothing else—is written in characters of blood." She has also stated that members of those who signed the document had a "personal and bitter experience of the practical workings of polygamy." This apostate ladies know this thing to be utterly false and infamously cruel, thus to desecrate the memory of the dead, when they put their names to that petition, if they were aware of its contents, and it is to their condemnation and they must answer the consequences hereafter. Women who were intimately acquainted with Brigham Young (so we have been informed) signed that petition, and they knew it to be untrue in their hearts, they had been partakers of his liberality, and been numbered among his friends, had mingled in his society at the very time, when they declared his hands imbued with blood. How dare they allow their lips to utter or sanction these vile and infamous stories? Are there not thousands to testify against them? Their treachery and cruelty is equal to that of traitors, lost to all sense of honor.

Alas, should they provoke the bloody conflict they seem anxious to bring about, and bring down the indignation of the Congress, they so imploringly beseech, would they be guiltless of innocent blood? Are they not astonished when they see innocent men and women cast into prison for the practice of the religion which they so devoutly believe? It seems incredible that a woman possessed of the motherly instinct inherent in her mother nature, could be incited to take part in such a diabolical scheme. That Miss Faithfull, whose name has been heralded the world over as a reformer, should take up the cudgel against an inoffensive, industrious, hard-working but persecuted people, after a few days' visit, and join hands with those who are combined to destroy the peace, happiness and prosperity of Utah and her people, is indeed strange, the political clique, the self-styled liberal party, and that she, an Englishwoman, should appeal to the Congress of the United States to refer to all the malignant falsehoods about "Mormons" in this book contains, would take too much space, but as we were requested by the publishers in New York to criticize and send marked copy of the paper, we have touched upon a few of the misrepresentations in the two chapters named, and believing there are honest people who may read the book and be deceived by it, it becomes an imperative duty, in the interest of truth and justice, to contradict some of the false, wicked and slanderous assertions made therein.

Peace with heaven is the best friendship.

Always endeavor to be content in that state of life to which it hath pleased God to call you.

The face is the epitome of the whole man, and the eyes, as it were, the epitome of the face.

ABSTRACT OF CORRESPONDENCE.

BROTTON BRANCH ORGANIZED, ETC.
Elder R. R. Hodgson, writing from Brocton, Yorkshire, Dec. 13, 1884, favors us with the following items:

"In my last report to you I was impressed with the spirit that a number of persons would be baptised into the Church before I wrote you again. I am happy to inform you that my expectations have been fully realized in this respect, for Elder T. F. H. Morton had the honor of baptizing seven adult persons at Saltburn on the 31st of November. Elder R. H. Batey, President, and Robert Maw, Traveling Elder, of the Newcastle Conference, made us a visit on Saturday, the 6th, and preached in the Cleveland Hall, Brocton, on the 7th inst., at 2 and 4 p.m., to a moderate but respectable congregation who gave good attention to what was said.

"They (Elder Batey and Maw) organized the Saints of the District into a Branch, with one Elder, one Priest, one Teacher, one Deacon and thirteen members, making a total of seventeen all told; and the Branch is to be known as the Brocton Branch, of the Newcastle Conference, of the Church of Jesus Christ of Latter-day Saints. President Batey returned to Sunderland on Monday the 8th, but Elder Maw continued his labors in the District up to Saturday, when he left us for the Stockton Branch. We have four places open, which we intend, if it please God, to hold as bases of future operation, viz: Brocton, Skinning Grove, North Skelton and Langdale.

"A good feeling is manifested towards the Saints by the general public; a good impression exists in all the Districts where we have preached, and the only opinion I can entertain is that a great and good work will be done, and the prophecy of 1833 will be fully realized.

A MISSIONARY'S REPORT OF HIS LABORS.

Elder J. Alana Smith, writing from Coalville, Utah, November 27, 1884, gives the following brief sketch of his mission in this land:

"A week or two previous to the General Conference, held in Salt Lake City, April 8, 1882, I received a letter from President John Taylor, which stated that my name, among others, had been selected as a missionary to Great Britain. Never was man more surprised than was I at this notice. An early reply as to my feelings concerning the call was requested, which I made to the effect that with the help of God I would go and do the best I could. I was also told that I was expected to bear my own expenses during the time of my absence. To travel and preach the Gospel, as did the Apostles of old, without purse or scrip; neither to preach for money nor divine for hire, but for the love of the Gospel and the souls of men. Accordingly on the 9th of May I dedicated myself, time and services to the Lord, and started for England, arriving in Liverpool May 23, 1882, and was at once assigned by President Albert Carrington to labor in the Leeds Conference, under the direction of President James Farmer, who remained there until October, 1882, when he was released to return home, and was succeeded by Elder Jose H. Wild. From June 1, 1882, until November 19, 1883, I labored to the best of my ability in this Conference, though it nearly broke my heart to break the ice, especially so, as I had no companion during the whole time, nor during the rest of my mission, and to muster up courage enough to go into the open air and appear before the public seemed almost an impossibility. Yet, by the blessings of the Lord, I did it, and when once done, never did man feel prouder than I, nor more thankful to God.

November 19, 1883, by your call I went to the Newcastle and Durham Conference, where I labored with much pleasure until Jan. 8, 1884, when I repaired to Liverpool, to succeed my brother in the presidency of that Conference. There I labored until my release and departure from home, November 11, 1884.

"During my whole mission I have labored in much weakness, putting my trust in God for aid, which I have never failed to receive in time of need. As to the amount of good I may have done, I shall not attempt to say, but leave that with the Lord, whose laborer I am. I enjoyed the best of health during my absence from home, for which great blessing I feel truly thankful to my Father in heaven. I can now look back with pride on the time spent in the missionary field, and say without hesitancy that it was the best and happiest time of my life. Oh, what joy fills the heart of him who is an advocate of the great truth, while in the performance of that duty!

"For the fatherly manner in which you have ever treated me, I feel truly grateful. And for the many souls of kindred bestowed upon me by the Father, whom I have labored, I feel to say God bless them and reward them accordingly. Would to God it was in my power, yet I feel that He can do so more beneficially than I. However, they now and ever will have an interest in my blessings, faith and prayers.

"I find in Zion, as well as elsewhere, the adversary at work, striving with all his might to overthrow the work of God, but this he has never accomplished, for Christianity is established in the earth to stand, and this people is to bear it off to triumph.

"A manifest improvement in the minds of the youth in Zion to maintain our rights is come what may, is evident.

"May God bless and prosper you and all who labor for the cause of Zion, both at home and abroad, is the prayer of your brother and fellow-laborer in the new and everlasting covenant."

THE WORK IN SCANDINAVIA.—ENCOURAGING NEWS FROM FINLAND.

President A. H. Lund, in writing to us from Copenhagen, Dec. 12, 1884, sends the following interesting items:

"I received a Sheffield paper, and I see that you had quite a time there. The report seems to have been written by a fair-minded man, a *gentle home* not often found among that class of men, when they touch the 'Mormon' question. I hope you did not get hurt in the melee.

"We have a great many strangers visit our meetings, but it has been dull in the baptizing line here in this city for some time. To-night we are going to baptize a young man and his sister, and several more are coming so diligently to our meetings that I believe they will soon join us.

"Our Young Ladies and Young Men's Improvement Associations had their first joint session last night; it was quite a success. The first number of 'Young Ladies' Thoughts' was read and was full of good things. Miss Hanson is a good writer and a good help to the Young Ladies' Association. She has an uncle and aunt living at Southampton, who wish her to spend the winter with them. She does not want to go except there are Saints living there. I promised to ask you to tell me.

"At Stockholm they have forbidden our brethren, who are laboring there, to preach. They threaten to fine them three hundred kroners for preaching. It will take some time before this could be tried at the different courts, so the brethren are not discouraged, but intend to obey God rather than man.

"At our last Conference in Stockholm A. S. Hedberg, the clerk, was appointed to go to Finland. He has now, for one year, been sent to the hardest places in the Mission. When he gave in his report, he said he was willing to go wherever he should be sent, even if it were to Finland. He did not have any idea of this being actually the place where he had been called. I told him to go over there and stay as long as he could do something, and when it got too hot over there to stay, to go back to Sweden, as we had plenty for him to do. He has been there about two months. He managed to take a lot of our books and tracts with him. He was very successful in giving his experience. He has held a number of meetings, some of which were very good. The police have been on his track the whole time, but he has so far escaped them. One found him and read an order from the Governor in which he was ordered to leave. They have seized his books and say they will fine him at least 600 marks if they catch

him. The people are anxious to hear him. He has already baptized seven. He says he has never felt better in his life. He thinks, though, he had better get away from there, but several more are expected to join the Church, and he feels he ought to stay until he has baptized them. I feel anxious on his account, as the Russian authorities are rather severe on the 'Mormons.' The brother who was sentenced to twenty-eight days, bread and water, is expecting this treat at Christmas. It is considered almost equal to a penalty of death, still he feels splendid. Brother Hedberg has visited him. May God bless these our brethren."

UTAH NEWS

(Summarized from Territorial Papers.)

Thanksgiving was universally observed in Salt Lake City.

President A. O. Smoot, of Utah State, is suffering from pleurisy.

Governor Murray has gone to the Insane Asylum at Provo—to inspect it.

A number of citizens of Apache County, Arizona, have been indicted for polygamy.

Samuel M. F. Seddan has been appointed Bishop of the Fifth Ward of Salt Lake City.

Mr. Orson F. Whitney has been appointed Treasurer of Salt Lake City in place of Paul A. Schettler, deceased.

President Arthur pays his parting respects to Utah, in his recent message to Congress. It pleases him and it does not hurt Utah in the least.

A large barn, belonging to T. Moir, Esq., of Salt Lake City, was burned down, on the 2nd inst. Loss \$1,000; no insurance. Incendiarism is suspected.

David Rich, who was serving an eighteen months' sentence in the Penitentiary, for robbing Zion's Savings Bank and assaulting B. H. Schettler, the cashier, has been pardoned by Governor Murray.

Eight car-loads of school children from Utah County, visited Salt Lake City, on Friday, Nov. 28th and spent the day pleasantly in sight-seeing. Judge Zane has done nothing in the matter.

Counselor Daniel H. Wells reached his seventieth birthday November 27th, and the event was made the occasion of a very pleasant and interesting celebration by the friends and relatives of this honored veteran in Israel.

A grist mill, owned by Frank Armstrong, was destroyed, and about a thousand bushels of wheat in it, belonging to the Pioneer Patent Roller Mill Company, was damaged by fire in Salt Lake City, on the evening of the 29th ult. Aggregate loss about \$5,000. No insurance.

Mrs. Katharine Boyd, an old lady 82 years of age, and a resident of Salt Lake City, was burned to death, November 30th. In filling a lamp with coal oil from a five-gallon can, Mrs. Boyd spilled some of the oil upon her skirts and as she passed a small stove, her clothing brushed against the coals in the grate and caught fire.